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WHOLE NO. 996

A MAN MUST LIVE.

A man must live. We justify
Low shift and trick to treason high,
A little vote for a little gold
To a whole Senate bought and sold,
By that self-evident reply.

But is it so? Pray tell me why
Life at such cost you have to buy?
In what religion were you told
A man must live?

There are times when a man must die.
Imagine, for a battle-cry
From soldiers, with a sword to hold,—
From soldiers, with a flag unrolled,—
This coward's whine, this liar's lie:
A man must live!

—Charlotte Perkins Stetson-Gilman.

The Outcome of State Socialism.

The experience of those who are loudest in their advocacy of a new social order under the paternal control of a government, shows that even in private voluntarily-formed societies the power of the regulative organization becomes great, if not irresistible; often, indeed, causing grumbling and restiveness among those controlled. Trades unions, which carry on a kind of industrial war in defense of workers' interests versus employers' interests, find that subordination almost military in its strictness is useful to secure efficient action; for divided councils prove fatal to success. And even in bodies of co-operators, formed for carrying on manufacturing or distributing businesses, and not needing that obedience to leaders which is required where the aims are offensive and defensive, it is still found that the administrative agency gains such supremacy that there arise complaints about the tyranny of organization. Judge then what must happen when, instead of relatively small combinations, to which men may belong or not as they please, we have a national combination in which each citizen finds himself incorporated, and from which he cannot separate himself without leaving the country. Judge what must under such conditions become the despotism of a graduated and centralized officialism, holding in its hands the resources of the community, and having behind it whatever amount of force it finds requisite to carry out its decrees and maintain what it calls order. Well may Prince Bismarck display leanings towards State Socialism.

And then after recognizing, as they must if they think out their scheme, the power possessed by the regulative agency in the new social system so temptingly pictured, let its advocates ask themselves to what end this power must be used. Not dwelling exclusively, as they habitually do, on the material well-being and the mental gratifications to be provided for them by a beneficent administration, let them dwell a little on the price to be paid. The officials cannot create the needful supplies; they can but distribute among individuals that which the individuals have joined to produce. If the public agency is required to provide for them, it must reciprocally require them to furnish the means. There cannot be, as under our existing system, agreement between employed—this the scheme excludes. There must in place of it be command by local authorities over workers, and acceptance by the workers of that which the authorities assign to them. And this, indeed, is the arrangement distinctly, but as

it would seem inadvertently, pointed to by the members of the Democratic Federation. For they propose that production should be carried on by "agricultural and industrial armies under State control"; apparently not remembering that armies presuppose grades of officers, by whom obedience would have to be insisted upon; since otherwise neither order nor efficient work could be insured. So that each would stand toward the governing agency in the relation of slave to master.

"But the governing agency would be a master which he and others made and constantly kept in check; and one which therefore would not control him or others more than was needful for the benefit of each and all."

To which reply the first rejoinder is that, even if so, each member of the community as an individual would be a slave to the community as a whole. Such a relation has habitually existed in militant communities, even under quasi-popular forms of government. In ancient Greece the accepted principle was that the citizen belonged neither to himself nor to his family, but belonged to his city—the city being with the Greek equivalent to the community. And this doctrine, proper to a state of constant warfare, is a doctrine which Socialism unawares reintroduces into a state intended to be purely industrial. The services of each will belong to the aggregate of all; and for these services, such returns will be given as the authorities think proper. So that even if the administration is of the benevolent kind intended to be secured, slavery, however mild, must be the outcome of the arrangement.

A second rejoinder is that the administration will presently become not of the intended kind, and that the slavery will not be mild. The Socialist speculation is vitiated by an assumption like that which vitiates the speculations of the "practical" politician. It is assumed that officialism will work as it is intended to work—which it never does. The machinery of Communism, like existing social machinery, has to be framed out of existing human nature; and the defects of existing human nature will generate in the one the same evils as in the other. The love of power, the selfishness, the injustice, the untruthfulness, which often in comparatively short times bring private organizations to disaster, will inevitably, where their effects accumulate from generation to generation, work evils far greater and less remediable; since, vast and complex and possessed of all the resources, the administrative organization once developed and consolidated must become irresistible. And if there needs proof that the periodic exercise of electoral power would fail to prevent this, it suffices to instance the French Government, which, purely popular in origin, and subject at short intervals to popular judgment, nevertheless tramples on the freedom of citizens to an extent which the English delegates to the late trades-union congress say "is a disgrace to, and an anomaly in, a republican nation."

The final result would be a revival of despotism. A disciplined army of civil officials, like an army of military officials, gives supreme power to its head—a power which has often led to usurpation, as in mediæval Europe and still more in Japan—nay, has thus so led among our neighbors, within our own times.—Herbert Spencer.

It is with antiquity as with ancestry—nations are proud of the one, and individuals of the other; but if they are nothing in themselves, that which is their pride ought to be their humiliation.—Colton.

Comments on the Turner Case.

The tyranny which demands the deportation of Mr. John Turner, the Englishman who came here to organize store clerks into labor unions, and who was arrested at a meeting held in pursuit of that purpose, on the charge that he is an Anarchist, won its first judicial victory last Saturday when Judge LaCombe of the United States Circuit Court dismissed the writ of habeas corpus sworn out by Turner's counsel and decided that pending an appeal the petitioner must be detained on Ellis Island. Judge LaCombe also decided that the law under which Turner was held is not unconstitutional, and that he may be deported if the Immigration Commissioners find him to be an undesirable immigrant.

From arguments made before Judge LaCombe on motion of the prosecution to dismiss the writ of habeas corpus the fact is developed that the philosophic Anarchism of Mr. Turner is not the front of his offending. That was used as a pretext for his arrest and the order of deportation, but it is as a labor organizer that the government considers him dangerous. The demand for his expulsion was based by the prosecutor on the theory that labor unions are a menace to the republic.

The case will be appealed and the prosecution followed in any line of argument it may adopt.—The Truth Seeker (New York).

Trade unionism is intending to make efforts on Turner's behalf, because he is a trade unionist; but before it becomes enwrapped in side issues the essential question ought to have a fair study. This question is practically whether the new law does not violate the first amendment to the constitution, which says that "Congress shall make no law abridging the freedom of speech." Section 38 of the anti-Anarchist statute prohibits the entrance into the United States of any person who disbelieves in all organized government. If it were established that the government has the right, constitutionally, to exclude any person for any disbelief it may choose to proscribe, it is felt that it would be dangerous doctrine. Here is the section of the law to be tested:

"That no person who disbelieves in or who is opposed to all organized government, or who is a member of or affiliated with any organization entertaining or teaching such disbelief in or opposition to all organized government, or who advocates or teaches the duty, necessity, or propriety of the unlawful assaulting or killing of any officer or officers, either of specific individuals or of officers generally of the government of the United States, or of any other organized government, because of his or their official character, shall be permitted to enter the United States, or any territory or place subject to the jurisdiction thereof. This section shall be enforced by the Secretary of the Treasury under such rules and regulations as he shall prescribe. That any person who knowingly aids or assists any such person to enter the United States, or any territory or place subject to the jurisdiction thereof, or who connives or conspires with any such persons to allow, procure, or permit any such person to enter therein, except pursuant to such rules and regulations made by the Secretary of the Treasury, shall be fined not more than \$5,000, or imprisoned for not more than five years, or both."

It is contended by counsel for the government that the act does not restrict the freedom of speech, "because the parts relating to Anarchists, etc., are but descriptive of a class of excluded aliens"—other classes being polygamists, prostitutes, paupers, insane persons, et al. "This alien is not deported because of his speech," he declares, "but because he was found here in violation of law. His speech is merely evidence of his belief, and by it he is identified as an alien of the excluded classes." The extract from his speech so relied on as evidence that Turner is one of the immigrants the new law sought to keep out of this country was as follows:

"All over Europe they are preparing for a general strike, which will spread over the entire industrial world. Everywhere the employers are organizing, and to me, at any rate, as an Anarchist, as one who feels that the people must emancipate themselves, I look forward to this struggle as an opportunity for the workers to assert the power that is really theirs. The trade unions have been growing, and have reached big proportions. The inevitable outcome is a struggle between the two, and the general strike offers to advanced people an opportunity to demonstrate their power, and to us, who belong to the advanced movement, an opportunity to help the workers to gain in audacity and courage, and thus determine as quickly as possible their emancipation."

It is argued that in these remarks Turner indicated a "gen-

eral strike" as a means to an end—the overthrow of all government. "Even small strikes being usually accompanied by violence, a general strike would certainly involve great social disorder and confusion," submits the government counsel. "A general strike, therefore, cannot be regarded as a peaceful means of establishing Anarchy. This alien's belief and his principles of Anarchy may be inferred also from his actions and associates." That is, he intended to lecture on Nov. 9 on "The Legal Murder of 1887," meaning "the great Chicago tragedy on the 11th of November, 1887," which was the hanging of Anarchists. John Most was to speak from the same platform.

But it is admitted that he is an Anarchist—a philosophical Anarchist. Pentecost & Campbell, attorneys for Turner, maintain that the United States has imposed a limitation on its own powers of exclusion of aliens. "It cannot exclude an alien on account of his religious beliefs, nor can it exclude any one in a manner that amounts to an abridgment of the freedom of speech or opinion. It would be clearly unconstitutional, for example, to substitute the word 'Mormons' for the word 'polygamists' in the act of March 3, 1903, for although some Mormons are polygamists, a polygamist is a criminal, while a Mormon, as such, is merely a member of a religious sect. As a Mormon, he could not constitutionally be excluded, although as a polygamist he can be. Anarchists are members of a philosophical sect or school, and as such, under the constitution, have the same right to be in this country as the members of any other sect or school of thought."

All members of this sect or school are thus submitted to prior restraint, "prejudged and condemned for having certain ideas." That is what has induced a committee of persons interested in liberty of speech to support and assist the efforts to contest the constitutionality of an immigration law which excludes a person not only for what he "believes and advocates," but also for what he disbelieves. "It goes even farther," declare Turner's attorneys; "it excludes aliens who believe in organized government if they are members of or are affiliated with any organization that teaches disbelief in or opposition to organized government." It appears to them that there is no limit to the words which may be introduced into the law if it be right to exclude an alien on account of his opinions. Socialists, trade unionists, titled foreigners in search of American heiresses, "every class of persons, indeed, not already American citizens, may be shut out."

Counsel for the government, R. A. Paddock, asserts that Congress has the power of deciding what classes of aliens it shall admit, and what it shall reject. It was, he adds, competent for the lawmaking power to decide against "those obnoxious to it on account of opinions as well as those undesirable by reason of their pecuniary, physical, mental, and moral condition and their nationality." He quotes Justice Gray's decision in a Chinese case, that "deportation is the removal of an alien out of the country simply because his presence is deemed inconsistent with the public welfare."

Apparently the government considers that the interpretation of the law by Turner's counsel is correct. The arrest and expulsion of this alien was under the section which, as so interpreted, authorizes the deportation of aliens on account of religious, sociological, or political beliefs, regardless of whether or not they "believe in or advocate the overthrow by force or violence of government." The question, then, before the court is reduced to whether or not a law that excludes aliens solely on account of what they believe or disbelieve, or solely on account of their affiliation with people who believe or disbelieve something, is constitutional under the limitations set by the nation itself upon its own power by the first amendment.—New York Evening Post.

How nearly the United States have retrograded to the period in their history which is distinguished by the enforcement of the "alien and sedition laws," and how completely the autocratic principles of the defunct Federal party of Hamilton's day have triumphed in ours, is indicated by the decision of Judge LaCombe in the Turner deportation case.

Under LaCombe's decision, Tolstoy, greatest of Russians and foremost among non-resistants, could not visit this country. Neither could Kropotkin, the famous literary man to whom England affords an asylum against Russian persecution; nor Reclus, the geographer of world-wide fame. Nor is that all.

Under the principle of the decision, it would be constitutionally possible to exclude any foreigner who has an opinion on any subject. For "no person who disbelieves in or is opposed to all organized government," read "no person who disbelieves in or is opposed to all competition," and you exclude the Socialist; "to all Protestantism," and you exclude the Roman Catholic; "to the Bible," and you exclude the agnostic; "to wars of conquest," and you exclude the anti-imperialist; "to the Pope of Rome," and you exclude Protestants; and so on with variations according to the popular prejudices or fears of the moment. Would these suggested exclusions be absurd? None could be more so than the one that Judge Lacombe sustains as reasonable. Any man may propose an amendment to the American constitution, but if he proposed an amendment repealing the instrument, on the ground that government is bad or useless, he would be an "Anarchist" under the "anti-Anarchist law;" and if he were a foreigner and made the proposition abroad, he could be deported if he afterwards got into this country and came before Judge Lacombe! If the whole thing did not cast an advancing shadow over the guarantees to free speech and free press within as well as without the United States, it might be humorous enough for a comic opera.—The Public (Chicago).

The doctrine of the anti-Anarchist act is akin to that embodied in the alien bill of 1798, and extremely likely, if tamely accepted, to be followed by a sedition act for the benefit of such native citizens as may, like myself, be in active disagreement with imperialism, and who dare to criticise Secretary Root, or his successor. To defend Turner is not at all to defend what he may do in the future or what he believes now; but to stand for the right of every one to free expression of even unpopular opinions and unpopular ideas of future states of society. Tyrants always begin with the most unpopular man, and trust to his unpopularity to get him out of the way, and then get rid of the next most unpopular.—A. C. Pleydell.

An act to exclude the discontented is ridiculous. When we have discontent, domestic or imported, the only safeguard is to teach these people to express their discontent in words before expressing it in dynamite.—Bolton Hall.

Natural Versus Artificial Selection.

"For always in thine eyes, O Liberty!
Shines that high light whereby the world is saved;
And though thou slay us we will trust in thee."

Dear Editor Lucifer:

In No. 988 I stood up a little man—"Breeding Prize Animals"—clad in what I supposed to be a coat of mail, in which I was anxious to see some broad, liberal-minded captain of the advanced guard of the grand army of progress point out the weak places with his mailed fist.

In No. 992 Mr. R. B. Kerr stood up a man of straw and labeled "Coursen," and proceeded to knock the "stuffin'" out of us, apparently to his entire satisfaction, unmindful that the wolf-dog with which he clinched his argument had only been made the guardian of the flock by means of the fence, which I had called attention to as destructive in individual liberty, which to my mind is the only condition that makes for real progress.

Does he not recognize the fact that the wolf-dog would still be a destroyer of the flock, or exterminated, but for that fence, or changes in his surroundings over which he (the wolf-dog) had no control? For surely Mr. Kerr will not argue that the wolf had any choice in the means used to develop a more gentle, affectionate nature—a lover of sheep instead of mutton.

Will Mr. Kerr contend that we are to have grand-masters of our likes and dislikes—of our passions—who can trample the liberties of the individual under foot, as the primitive man did those of the wolf-dog?

I thought individual liberty was the bedrock on which Liberals were building, and in which they put their trust and swore by, so that, when the curtain goes down on a life that went out on the picket-line while keeping his camp-fire aglow to guide the wanderer, we can say: "Sleep on, brother; it is destiny. You have done what you must."

Evolution seems not to have any patent, machine-made, catch-me-quick laws, or short cut to make 'way-back D—d fools into brainy, liberty-loving, consistent men and women, for

"I tell you that the gods give not, they sell;
For so much heaven, so many hours of hell."

Long, patient, natural selection—Destiny—that girts us around by a law of heredity over which we really have no control, any more than the planets have over their movements, say to us, "So far," etc. Matter contains within itself the possibilities of life; influenced by attraction and repulsion, decides for us our likes and dislikes, over which we have no control. "Even our days are heritors of the days gone by."

In Tucker's "Liberty," New York, I find on page 2, No. 377, the following sensible remarks, signed by S. R.:

"No doubt artificial selection, if drastic enough, would enable us to breed a race of long-legged, or flat-footed, or bull-headed people. But would it produce strong-minded, or clear headed, or justice-loving, or independent and free beings? Try real equality of opportunity, give natural selection a chance under conditions favorable to progress. Give each all his earnings, and let him indulge his amoralistic sentiment to the top of his bent. Do this and wait a few hundred years. The scientific breeding experiment may then be found superfluous."

GEORGE H. COURSEN, JR.

Anent "Observations" and Criticism.

At the risk of repetition and of tiring the readers with what seems to threaten to be an endless controversy with the irrepressible C. F. H. I shall endeavor to clear away a few misapprehensions in the minds of both C. F. H. and G. E. M. of the New York Truth Seeker. I did not write the article "Does It Pay to Be a Radical?" in order to warn radical women against impostors in the radical camp; few of them, if any, I think, need any such warning. I merely pointed out that most conservatives judge radicalism by the impostors. In that G. E. M. agrees with me. Nor is it true that I contemplate ceasing to be a radical because my views do not agree with those of some others who call themselves radicals.

I think it is safe to say that no one who read my article, with the possible exception of the erudite but in this instance purblind truth seeker G. E. M., drew the absurd and absolutely false inference that I think it is wrong for a radical woman to repel my advances, if I should attempt to make any advances to her; up to date it is safe to assert, and I challenge contradiction, that I have never made any advances of the nature suggested by G. E. M. to any woman. If I should do so I shall not be either grieved or surprised if they are rejected.

If radicals and Freethinkers such as C. F. H. and G. E. M. so misapprehend my views which I took so much pains to express, it is not surprising that conservatives generally have such a false notion of what radicalism is.

C. F. H. writes: "Truth and lies are both good, and the only course open is to ask Mr. Crane what to avoid." I had no idea I was teaching an infant class. The answer is the simplest possible one: Avoid the truth when a lie and its consequences are preferable; avoid a lie when truth and its consequences are preferable. When in doubt, keep your mouth shut. Use common sense in surmising what the consequences in either case will be. You are no more likely to err in judging the consequences of a lie than you are in judging the consequences of the truth. You may tell the truth with the utmost frankness and sincerity, as I did in my article, and yet may give impressions as false as those which that article seems to have given to C. F. H. and G. E. M.

For a strictly truthful man C. F. H. proves that he is not above willful deceit when he can persuade himself that it is merely a *joke*. For instance, he writes: "The skull was no doubt placed there [on the anonymous note which he now admits he wrote to me] by some meddling mail agent, as a warning not to mail unpopular doctrines." Of course I know that the cunning jester C. F. H. himself was the "meddling mail agent" who put the skull there, and he knows I know it and that I knew it at the time I received his letter. But think what a false impression that jesting remark gave to many persons who took it in all seriousness, knowing the meddling propensity of mail agents.

JONATHAN MAYO CRANE.

What is morally wrong can never be made politically right.
—Burke.

Mankind bestows more applause on her destroyers than on her benefactors.—Gibbon.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire let us hear from you if you want to continue to receive Lucifer.

Lucifer and the Postoffice Department.

We have received a letter from Edwin C. Madden, Third Assistant Postmaster General, saying that the copies of Lucifer on file in his department show that this paper is published to advertise the private business of its publisher, and giving us until Dec. 12 to show cause why its certificate of admission to the mails at second-class rates should not be revoked.

It has been only a few weeks since we were required to take our subscription lists, cash-books, and letters ordering Lucifer, to the postal officials to prove that we had a legitimate list of subscribers. Copies of Lucifer were at that time in the possession of the postal officials. A free copy is supplied to the post-office each week. It would seem that if our advertising justifies our exclusion the question of the "legitimacy" of our subscription list would be a matter of no interest to the postal officials. Of course, we are not in a position to know whether the inspection of our business (showing as it does that it is a small one and not financially "paying") had any influence on the decision of the inspectors. But if the desire and intention was to suppress the paper, as it has been in times past, it would naturally appear that to deny the second-class rate would kill our paper. But we have no evidence that such is the desire of the officials. So far as the Chicago postal officials are concerned, we have been treated courteously and fairly ever since Lucifer was admitted to the second-class rating in Chicago. Neither have we had evidence of enmity at headquarters in Washington. We have not learned just what proportion of our space we are entitled to use in advertising books for sale at our address. We have asked for information on this point. If there is no special enmity against us we will doubtless receive this information. We will then comply with the ruling, and continue to issue Lucifer as heretofore. In the meantime we hope to hear from our friends in regard to what they think of the matter—what, in their opinion, we should do, and what they will do if the final decision is against us.

Lucifer carries less advertising in proportion to its reading matter than the great dailies and popular magazines. Both magazines and dailies are actually published at a "nominal price." That is, if their advertising were removed, and the space filled with reading matter, they would lose money, and the more subscribers they had the more money they would lose. This is a self-evident fact. But with enormous circulations, at

a price that scarcely covers the cost of blank paper, they are enabled to add page after page of advertising at such a high price that all expenses of publication are covered and a handsome profit made for the publishers. The Postal Department carries these millions of tons of advertising matter at a loss, attempting to economize by excluding from the mails a few small papers. Why, in all the years of Lucifer's life its issues have not approached in weight that of one Sunday edition of the Chicago American. And while these large advertising mediums, if deprived of their advertising, would lose money increasingly as their subscription list grew larger, Lucifer would not only pay expenses with a doubled circulation, but would make money as its list increased. That is, with 5,000 paying subscribers we could dispense with advertising altogether, and with 10,000 the publishers would be making money. Only a few of the books we advertise are our own publications. Instead of trying to obtain advertising from the publishers, we do the advertising at our own risk, receiving our pay through the commission allowed us, which amount, though small, helps to pay the cost of issuing the paper.

The following letter was written by one of Lucifer's friends, who has contributed to its expenses frequently, and who certainly would not have aided us in its publication had it been a mere "advertising medium:"

"I would think that very many of the contributors to Lucifer's columns, as well as subscribers, could give strong affidavits showing the falsity and the absurdity of the postoffice charge; for surely they would not give their best efforts, nor would the paper be run at a loss, for the privilege of advertising a few books belonging to others. It is not rational to mistake a contributory adjunct as the head and entirety."

This paper represents many years of work and sacrifice of the common comforts of life on the part of its editor, and, in a lesser degree, on the part of his helpers. It has been the main object in life for twenty years of Moses Harman, who is now in his seventy-fourth year. He has faced abuse, privation, prison walls for it. And to him Lucifer is not a business, a bread-winner, but an Idea. Only recently have conditions been such that he could have the ordinary comforts of life; but he would forego any physical comfort rather than give up the paper. For there is a pleasure in a life-work that mere money-grubbing cannot give.

So much for Moses Harman, though infinitely more might be said of his work, his purpose, and what others have called his sacrifices. And of myself, his daughter? Lucifer does not fill my life as completely as it does his, for I have other important interests. But I am yet a young woman, I am well and strong, and it is my intention that my father's work shall live.

LILLIAN HARMAN.

The Bigotry of Ignorance.

Philosophy, by carrying certainty with it to a given length, and pointing out real difficulties where that certainty ends, is ever mild in its features and tolerant in its tone; on the other hand, the more implicitly we bow to authority, the less tolerant we become to those who choose not to bow as obediently as ourselves. The mind always seizes with a kind of convulsive grasp those truths for which it can give no very satisfactory account, as though the tenacity with which they are held would go to make up the deficiency in their evidence; and on this ground it is those who are most ignorant, to prevent the appearance of absurdity, commonly find it necessary to be most dogmatical. On the other hand, an abundance of knowledge and a strength of evidence, as they define more clearly the bounds of the known and the unknown, tend perpetually towards toleration.—Morell, in "History of Philosophy."

My lad, if thee would be truly successful, ally thyself in youth with some righteous, unpopular cause.—John G. Whittier.

At the Gate City.

Monday night, Nov. 9, I reached the metropolis of the Pacific Coast—that is, of the west coast of North America—San Francisco. Though the train was three and a half hours late in reaching Point Richmond (10 p. m.), and though another hour was lost in getting over the bay to the Santa Fe building in the city proper, I found three of Lucifer's faithful friends awaiting my arrival—C. V. Cook, C. Reinish and J. H. Lohmeyer. How many more had come and gone I know not. I sent a telegram from Fresno to tell our friends not to wait for me—but, as usual in such cases, the message was not received in time to do any good.

The change from the dry and clear atmosphere of Arizona and New Mexico to the comparatively moist and foggy air of San Francisco was one of the most noticeable of the changes experienced since leaving Chicago, a little more than two months ago. A gentle shower of rain, just before reaching Point Richmond, gave due warning that we were no longer in the "Land of Eternal Sunshine," as the two "territories" just named have been aptly called.

The most picturesquely beautiful, perhaps, of all the beautiful and grand sections of country passed through on this the so-called "scenic route" from the Atlantic to the Pacific, is that seen during the passage through the Tehachapi Mountains, just before reaching the great level plains that divide the Sierras from the Coast Range proper. Within a comparatively few miles the road passes through seventeen tunnels, mostly very short, the longest about one mile in length. To many tourists who have never had a like experience the rapidity and apparent recklessness of danger with which the train plunges through these mountain fastnesses and round the short curves and steep inclines is enough to cause not a little nervous uneasiness as to whether they will ever again see the home and friends left behind in the Atlantic States.

Last night, the 10th of November, I had the pleasure of meeting a half-dozen or more of the independent thinkers and radical workers of this city, in a very enjoyable symposium at the rooms of Charles T. Sprading. Among these were the well-known Dr. York, S. H. Tarr, J. Nielson and Dr. Weitzel, who was living in Oskaloosa seventeen years ago, when the fight was on between the officials of Jefferson County, Kansas, and the prosecuted and imprisoned Autonomists, in regard to the right of the individual woman and man to live together in the conjugal relation without permission asked of the aforesaid officials.

To-night I expect to meet the Socialists, the Anarchists, the rationalists, the libertarians of all names and of no name, at a mass meeting, to be held at Turk Street Temple, to do honor to the memory of the men who gave up their lives in Chicago, sixteen years ago, in testimony of their faith in the doctrine that the earth and its opportunities belong to the people, all the people, and not to a privileged few who claim the right to own these opportunities to the exclusion of those who do all the hard work and bear all the real burdens of producing and distributing the means of existence on this planet; and inasmuch as I have been, unofficially, notified that I will be expected to take some part in this memorial meeting, I will cut short this letter to Lucifer's readers and proceed to jot down a few notes to be used—if called for—upon this memorable occasion, this mile-stone, so to speak, in the history of the ages-old struggle, for freedom and justice against the forces of organized inequity (iniquity) and wrong.

M. HARMAN.

For the next week or two, letters addressed to me at 384 Dolores street, San Francisco, will probably reach their destination all right.

M. H.

Authority the Origin of Belief.

The overwhelming majority of the human race necessarily accept their opinions from authority. Whether they do so avowedly, like the Catholics, or unconsciously, like most Protestants, is immaterial. They have neither time nor opportunity to examine for themselves. They are taught certain doctrines on disputed questions as if they were unquestionable truths, when they are incapable of judging, and every influence is employed to deepen the impression. This is the origin of their belief. Not until long years of mental conflict have passed can they obtain the inestimable boon of an assured and untrammeled mind.—Lecky.

Woman's Best Age.

A play that has achieved a notable success this season has for its central figure a woman of sweet character who has passed her earliest youth and settled into old maidhood. Her admirer takes her at her own valuation and apparently ceases to care for her. She decides, wisely, that she will be young again. She abandons demure, unsightly dress, gives nature a chance, and by making herself attractive, physically and mentally, wins back his love.

The play proves what every woman should know:

That not years, but lack of mental freshness, makes a woman old.

The highly prized girlish years, from eighteen to twenty-five, are really years of babyhood.

The most beautiful women in the world, able to attract and to hold the greatest men, have almost invariably been women past thirty—very often they have been past forty.

A woman lacking full mental development is like a green peach: she may be very pretty to look at; but that is all. Of course, if she is to spoil before maturity, better take her, as you would take the peach, when it is a little green, rather than after it has spoiled.

And that fact—that women of maturity attract men worth while—is very unimportant compared with this other fact:

The mature woman is the best mother.

Constantly, in studying the lives of those who succeed, you find that it is the tenth or even the fourteenth child that makes the family famous. Carlyle and Napoleon do for examples in widely divergent fields.

Each was so fortunate as to have for mother a mature woman, at her best when the child was born.

Women make constantly the great mistake of letting the years count. Don't let them count.

Women are as different from one another as are cabbages from rose bushes. If you are a rose bush don't consent to be old at the age which ends a cabbage's career. You are beginning to realize your possibilities when the cabbage type of woman has ended her life's usefulness.

And remember this, you need not be a cabbage woman unless you want to.

Keep young, keep cheerful. Keep up your interest—not merely in what your husband or best young man has to say, about himself, but in every question.—Chicago American.

Don't Be a Poke-Nose.

What is a poke-nose?

A poke-nose is a person who is forever interfering with others' affairs. The poke-nose usually justifies his poke-nosiness by claiming that he or she is acting for the benefit and general good of the one into whose affairs the long nose is inserted to the greatest extent.

The private poke-nose is a neighborhood nuisance, but when poke-noses organize for the purpose of forcing upon society their peculiar brand of poke-nosed cussedness they become a public nuisance and are tyrannical and unbearable. It is the work of the organized poke-noses to force upon the people all sorts of tyrannical laws that oppress all who are not in sympathy with them.

The organized society of poke-noses are not ill-meaning people on the whole, and many of them, aside from their particular brand of poke-nosiness, are very agreeable people. They actually believe that they are working for the good of humanity, and even when their theories have been "weighed and found wanting" they are so blind that they do not see their own error, and go on imposing their ways upon others as much as possible. As Mayor F. O. Beal of Bangor recently said, "Tyrannical laws from the beginning of Christendom to the present time have been the cause of more bloodshed than all the other causes put together."

The true Individualist knows that only in freedom can he attain the best possible conditions in which to live and do good, and knowing this he knows that others must have the same right; consequently when he sees another living differently from what seems best to him, so long as that other in no way infringes upon the rights of others, he knows it is none of his business, and, being the being he is, he will carefully mind his own business.—The Phrenopathic Journal.

• VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Myra Pepper, Kansas City, Mo.: I note what you say about evidence of subscribers wanting the paper. I want Lucifer and expect to take it and pay for it as long as we both shall live.

A. J. Merakergaard, Sioux Falls, S. D.: Inclosed find \$1 to renew my subscription to Lucifer for one year. Lucifer is growing brighter every week, and is the best eye-opener for the masses that is published.

F. B. Earnshaw, Porterville, Cal.: Please send Lucifer six months to inclosed address. Am sending 50 cents for same. When I get settled will subscribe for your valuable paper. Am fighting the economic battle in this state.

May de Crane, Lake City, Iowa: They seem to want to put the little paper in a back seat, but I hope they won't succeed. Mamma says she does not see how she can live without it. Hope all the Liberals will try to help it along. Inclosed find \$1 on subscription. Wish I could send more.

S. R. S., Kansas: Myra Pepper said in Lucifer that only two Freelove men had overstepped the bounds of propriety in corresponding with her. I imagine that one was one of whom I have heard complaints from five different sources. Freelove and free lust are, to my way of thinking, distinct species. The first is a biped, the other a quadruped.

David W. Gilmore, Kansas: When I saw your editorial in No. 990 I intended to send you some money, but as I was busy I neglected it. However, here is a dollar for a year's subscription. A great deal of meddling is being done with the affairs of other people, but I suppose we will have to make the best of conditions as we find them until such time as it will suit the majority of the people to make a change.

Jacob B. Daisy, Charleston, Ill.: My paper was stopped recently. I send 25 cents for renewal. Please send me two latest numbers. I want the paper very badly. I can't understand why the postal officials ask the editors of reform papers if their subscribers want the paper. I have taken Democratic and Republican papers, and the question never was asked of the editors, so far as I know, and my papers were not stopped if I owed on subscription.

J. B. Elliott, Philadelphia, Pa.: I am sending you a notice of the death of Sada Bailey Fowler, author of "Irene: or, The Road to Freedom." Mrs. Fowler was a member of the Underground Railway, workers for the abolition of slavery. At the time of her death she was a member of the American Press Writers' Association, and was interested in other progressive movements. Ed Wheeler and Thomas Phillips, candidate for Mayor of this city on the Labor ticket in 1876, were the speakers at the funeral. Mr. Phillips said, among other things, that when he and Henry George were speaking at a political meeting in 1876 Mr. George alluded to the fact that Thomas Jefferson was the greatest advocate of the rights of man, ignoring Thomas Paine's services. Phillips spoke in favor of Paine, and Sada Bailey, who was also a speaker, paid a high tribute to Paine, which showed that she was a brave woman. I hope some others who know more of her will write up the story of her life.

J. S. Harlenberg, Hornellsville, N. Y.: Your statement in regard to my being in arrears received, and I hasten to put myself in good standing by inclosing \$1 to pay up. Will try to not let my subscription lapse again. I wish the laws were so we could not trust each other at all; then we would have to have a much larger circulation of money, so we could do business on a cash basis.—H. L. and Mrs. Green were my personal friends for over twenty-five years. Have had many pleasant hours with Mr. Green. I subscribed for his magazine when it was a small pamphlet published in Salamanca, N. Y. We had quite a controversy at the time of Putnam's death over the so-

called scandal resulting therefrom. I claimed that he was not as liberal as he should have been, and that if he had anything to say against Putnam he should have said it while Putnam was alive. I hope you will continue with us many years yet to publish your Light Bearer. There are many good things in Lucifer that I value highly, and still others that I can't accept.

J. H. L., Texas: My town is a church-dominated town of 5,000 people, and my employment includes all the mechanical work, including proof-reading, on a church paper of 2,000 circulation, and you may imagine how distasteful such work is to a printer who eagerly devours every word in Lucifer each week. But I must keep the wolf from the door of my loved ones. Allow me to express my appreciation of the typographical neatness and literary accuracy of Lucifer. It isn't every paper that maintains such faultless English and such restful uniformity of style in punctuation, capitalization, etc.

L. N., Brooklyn, N. Y.: Allow me to send you a few names for sample copies of Lucifer, as they may become interested and subscribe for it. I wish I could send you some subscribers from Syracuse; inclosed clipping would indicate that the people there need some Lucifer education. As to myself and wife, we like your valuable paper very much. But I wish that some of your correspondents would study Socialism a little (it is so simple) before they start to criticise it or tell others all about it. I am myself a Socialist of the Marxian school, but let me add that there are in this country a number of other brands of Socialism with which I would not like to be identified.

[The clipping referred to is a dispatch to the New York World and is headed, "Boy Hasn't Even Feathers; And, Being Stone, He Can't Ask the Parrot to Spare Him a Few," and is as follows:]

"Syracuse, Sept. 29.—The beautiful new statue on the top of the Kirkpatrick memorial fountain, on the north side, offends the women of that section, and they threaten to destroy it unless it be clothed. The statue is the work of the sculptor Jerome Connor, and is entitled "The Boy and the Parrot." Both figures are clothed only in the garb of nature. The women of the vicinity will not allow their children to play in Union Park, where the statue stands. They will probably memorialize the Common Council regarding it."

A Mutual Credit Currency.

Why should we not have a voluntary currency, a due-bill issued by each individual, or farm, or corporation, using the money terms dollars and cents to specify the amounts, but redeemable in trade, according to the business of the signer, instead of in gold or silver? For instance, the farmer's due-bill will read: "Good for one dollar in farm products;" the shoe merchant's or shoe manufacturer's due-bill will be good for shoes; a newspaper's due-bill will be good for subscription or advertising.

To bring this about we do not have to wait for legislation or consent of politicians, or to get a majority of the people to understand the plan. We have merely to modify, according to circumstances, what is already in practice. Railroad tickets, street-car tickets, tickets of admission to lecture or theater or entertainment, restaurant meal tickets, postage stamps, etc., are all modifications of the same idea. An organization in Cincinnati called the Mercantile Exchange, something like the labor exchanges scattered throughout the country, is successfully putting the plan in practice, and has been in operation for several years.

Any individual, or any number of men two or more, engaged in any kind of business—farming, manufacturing, or any other line—can form a central organization for the issue of a currency "good in trade," and in different denominations like money. To get these in circulation, any reliable individual brings his own due-bills, good in his own line of trade, to this central organization, and receives the organization's trade checks in exchange. Five or 10 per cent, if desired, may be left to the central organization for expenses. For instance, the farmer brings \$100 of his own due-bills, good for farm products, and receives \$90 of its trade checks. These \$90 he uses exactly as he would money, guaranteeing them by his own indorsement as he pays them out.

Now, suppose he takes \$5 of these trade checks to the shoe store and buys shoes with them. The shoe merchant indorses

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them, and pays his bill at the shoe factory. The shoe factory indorses them and pays them out for labor. The shoe factory employees take them to the grocery store for groceries. The grocer goes to the wholesale grocer for flour. The wholesale grocer sends them to the flour mill. The miller sends them back to the organization that issued them and calls for wheat. This organization now takes up the farmer's due-bills and sends them to be redeemed in wheat for the flour mill.

There is no favoritism, nor interest on money, nor stock speculation, in all this round. Each one gets what he wants, and pays for it in what he has to sell. The scheme is not only practical, but is in operation in Cincinnati now, except that it has not reached the farmers as yet to any great extent.

Of course, this mutual credit currency will not pay taxes, but that is a small item in a prosperous business.—The Cincinnati.

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